Bombay B. Records.

The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, APRIL 11, 1868. [No. 6

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Last Monday we had the great pleasure of seeing a letter from Dr. Livingstone, written about five months after the time when the Johanna men represented him as having been killed. The letter was dated March 2nd 1867. We were among those who found it very difficult to believe that the man Moossa, whom Dr. Livingstone regarded as especially trustworthy, should have woven a tissue of lies that were almost certain to be detected. It now appears that the sepoys and the Johanna men forsook him under the influence of fear. The very men who as members of a large force would show no lack of bravery on the battle field, allowed themselves to be terrified by the accounts of the Mafite warriors. Dr. Livingstone was not willing to take any Europeans with him. It seems now that it would have been better to have chosen such for his escort. Thirteen months have elapsed since the date of these letters just received. We cannot but admire the force of character and indomitable energy of the traveler in refusing to go back when the sepoys, having poisoned the camels, manifested such unwillingness to proceed. After they had been dismissed, the Johanna men continued a little while, but they also soon left. One is reminded of the story of Columbus, on the voyage when he discovered America.

The fidelity of the Christian youths (from the Sharanpur orphanage, Nassick) who resolved to follow him even without the escort, and share his dangers to the last, is exceedingly gratifying.

Dr. Livingstone's letter to the Earl of Clarendon tells us of a country swept of provisions by Zulu marauders; a depopulated tract 100 miles across; of climates cold in July, the elevation being 3000 feet; of slavery almost every where; of the misery and disorders that every where follow in its train; of the kindnesss shown by all who had not been in contact with slavery; of an agricultural region where the villages are only a mile apart, and each is independent of the other. Work for the Sharanpur Orphange is laid out in the following:

"Mitaka was very anxious that some of the freed boys from the Nassick school should remain with him, to show the use that could be made of his cattle in agriculture, but I could not prevail on any one to remain. One lad discovered two uncles in the town, but refused to live with them —'how could I remain when I have no mother and no sister,' was the invariable answer, to the request for him to stop. I promised to endeavour to get some lads from the same school who had acquired a knowledge of Indian agriculture, to show him how to make and use ploughs."

—Another Sunday accident has occurred on the G. I. P. line of Railway. A Goods' Train went off the line last Sunday morning, and the Company have sustained a considerable loss of property. The Bible tells us of some who, when the Lord's hand is lifted up, will not see. (Isai: xxvi. 11.)

—Mr. Walter Taylor has been writing a letter to his "fellow-sinners of Ayr," telling them that Dr. John Milne who died in Bombay in 1842 left £100,000 for the improvement of schools in Ayrshire, which "their sainted leaders of 1842 refused to accept on the ground that the donor was an unbeliever." Mr. Taylor's memory has betrayed him. Dr. Milne was an Aberdonian and the money was left for schools in Aberdeenshire. It was not declined by any 'sainted leaders,' and the interest is applied in accordance with the terms of the will.

—The diversion of a sum of money originally given for a Girls' School open to all, to the educational work of the Diocesan Board, about which J. C. has been writing, is just another instance of the fatality (or providence) which has followed every instance of share-giving of which we remember to have heard. The late Rev. Mr. Fletcher got Mr. Premchund Roychund to give him five shares in one of the bubbles of the day, for the Girls' School specified, which he immediately sold, and the scheme seemed to be fairly launched. But to this day not a pice has accrued to the object in question. Part of the money, it is alleged, has been expended on the embellishments of the Cathedral; but these half-executed embellishments are simply a deformity to the Cathedral and no one can give a guess as to the time when they will be completed. We believe it would have been vastly better if all the share money of 1864 had been cast into the sea. It has entailed a curse wherever it found a lodgment.

Reporting the farewell address of Baboo Chunder Sen to the people of Bombay, the *Indu Prakash* says:

"The Baboo dwelt on the happy times when India will be a regenerated powerful nation, when the different Indian races will be united by the sacred ties of one common religion into one brotherhood, when Brahmoism will overspread the length and breadth of this country and Christianity itself will yield to its superior claims. When we remember the results of that searching criticism which has been applied to the scriptures, it is not altogether fanciful to believe that the process of rationalizing Christianity which is so vigorously conducted will not stop until it has purged every thing in the Bible or in the mass of Christian doctrines that is inconsistent with reason or charity. And then the religion of Christendom perhaps will be, if not Brahmoism, a form of deism akin to it."

The Baboo (or his reporter) forgets that there were rationalists in the days of St. Paul. In its infancy Christianity entered into conflict with rationalism and overcame it by virtue of the simple fact that the highest reason is not with fallen man, but cometh down from above, from the Father of lights. We recommend our friends to look at the history of the Sophists, Gnostics and Neoplatonists. They mistake very greatly if they imagine that Christianity had nothing but effete idolatries to cope with, when it first visited the nations.

In this connection we invite attention to the following extract from the Rev. Dr. J. M. Mitchell's excellent little work on "Ancient Paganism and Christianity:"

"While, for these reasons, the rising religion was an object of dislike both to the rulers and the populace, the philosophers, for the most part, were also hostile. Their opposition can be easily explained. In point of morality the great body of the so-called philosophers stood very low. Then, Christianity made short work with their airy speculations. It mattered little to it what Plato or Pythagoras had imagined, when it knew that 'thus saith the Lord.' The philosophers at first despised Christianity—'what will this babbler say?' Then, as it became more formidable, they hated, and finally with all their might, they opposed it. The religion of Jesus had now to meet and vanquish three mighty forces that became more and more closely allied,—the power of the State—the superstition of the vulgar—and the wisdom (so called) of the educated. The more ancient sages had for the most part derided the popular faith; philosophers now first threw over it a veil of allegory, and then enrolled themselves as its most zealous champions. Most of them soon became pre-eminently credulous themselves. 'They flattered themselves,' is the reluctant confession of Gibbon regarding the latter Platonists, 'that they possessed the secret of disengaging the soul from its corporeal prison: they claimed to hold a familiar intercourse with demons and spirits; and, by a very singular revolution, they converted the study of philosophy into that of magic.' Some of the philosophers, indeed, embraced Christianity—such as Aristides, and Justin Martyr, in the course of the second century,—and a larger number in the third:—but still, on the whole, the philosophical schools were decidedly hostile to the Gospel. They adopted several important principles from the Gospel; yet its life, its essence they rejected. Thus, they admitted the unity of God; they denied the divinity and sacrifice of Christ. Gibbon thus expresses it: 'As they agreed with the Christians in a few mysterious points of faith, they attacked the remainder of their theological system with all the fury of civil war.' It is to be feared that, when the popular voice demanded the death of the Christians, the philosophers raised but a very feeble protest against the atrocity.

"There is a point of no small interest to us in India that I must not forget to notice. The philosophers who contended so zealously against Christianity were acquainted with the systems of Indian thought, and borrowed pretty largely from them. The Gnostic heretics, who did much harm to pure Christianity, borrowed from the Sānkhya philosophy and Buddhism. The Manicheans drew still more largely from Eastern sources,—their system, in fact, being a jumble of Buddhism, Zoroastrianism, and Christianity. The later Platonists—Plotinus, Porphyry, and others—who were by far the most determined opponents of the Gospel, were well acquainted with Indian philosophy in general, and the Sānkhya, Yoga, and Vedanta systems in particular. It is interesting to ask whether these worn-out philosophies will renew the ancient battle now that the Gospel comes, strong in its immortal youth, and attacks them on the soil which gave them birth. The Gospel triumphed over them before; and with God's help, it will triumph over them again. I speak not boastfully; for the simple fact that Brahmanical asceticism and Buddhist monkery extended their baleful influence through Egypt over a large part of Christendom—an influence which is powerful in the Roman Catholic Church at this day—would be enough to rebuke all boast-

ful words. But Christianity can hardly be again corrupted by Heathen philosophy or superstition: and, while she remains true to her pure original, she cannot but be victorious."

"They adopted several important principles from the Gospel; yet its life its essence they rejected." How exactly this corresponds to what we see attempted in our own days. "They admitted the unity of God, they denied the divinity and sacrifice of Christ." Yet our modern rationalists explain *eureka!* and would have the world believe that they, by superior discernment, have found out the negations on which they insist.

THE last Report of the BOMBAY Auxiliary of the BIBLE SOCIETY, announces a very considerable increase in the number of copies of the Bible issued, 17,340 against 13,196 in 1866. The proceeds of sales have not varied much for several years, averaging Rs. 2,500. The contributions in five years, have averaged a little over Rs. 3,000.—The Parent Society has lately given notice to its Auxiliaries that henceforth they are not to expect such liberal aid from home; a larger share of the burden of carrying on this work will be thrown upon them. The Auxiliaries, on the strength of this notification, may look with confidence to the Christian public of India, for an increased measure of Christian liberality. We cannot think that the Bible Society will ever be allowed to lack the means of doing all the work which the providence of God throws upon it. Many who would be slow to contribute to any other Society, would gladly contribute to this.

The BOMBAY TRACT AND BOOK SOCIETY also issue an encouraging Report. They were enabled to print 153,000 copies of tracts and books, chiefly in Marathi, the large sales for a number of years having materially diminished their stock. Though their tracts are put in circulation by sale, it is nevertheless as much as the Society can do to keep a head of the demand. They were liberally helped last year. There are still 60 or 70 of their tracts out of print, and several of their larger works need to be reprinted. The sales of English books are larger than those of any similar society in India, amounting last year to Rs. 7,000.

The Report of the BOMBAY Committee of the CHRISTIAN KNOWLEDGE SOCIETY is for 1866 and 1867. The local Society does comparatively little printing; the circulation of the English works of the Parent Society being their principal object. This is effected chiefly by colporteurs. The sales last year amounted to Rs. 4,063; the contributions to Rs. 1,573.

The Report of the AMERICAN MISSION shows progress chiefly in respect to internal organization, and the transfer of churches to the care of Native Pastors. The Report is very interesting and suggestive, but as most of the matters treated of have been anticipated in our columns, we need not now enter into particulars, beyond stating that there are 23 churches, half of which are under Native Pastors; 618 communicants; 28 persons were received on profession of their faith. Many of the converts of this mission find their way in time to Bombay and become connected with other Missions.

The Report of the BOMBAY SCOTTISH ORPHANAGE is satisfactory. 50 children of both sexes have enjoyed admirable advantages, well suited, with the divine blessing, to fit them to become respectable and useful members of society. The superintendent, teachers, committee, all seem to have performed their several parts with a will and with judgment; and they have, on the whole, been pretty well supported by the public and by Government.

We regret to learn from the Report of the PENSIONERS' AND WIDOWS' FUND, that this excellent Institution is in urgent need, the subscriptions having greatly fallen off. The Home should be enlarged; at all events the Committee should not be left without the means of sustaining the Institution on its present basis. The Bombay Government sought the sanction of the Supreme Government to a grant for the erection of additional buildings, but of course in vain. We have reason to believe that the Home is, and has been for a good while, well managed, and that such aid as the public may furnish, will be well laid out. Major Annesley is Secretary and Colonel Hatch is Treasurer.

THE following admirable resolutions were signed by eleven missionaries at Ningpo, representing four or five different societies:

"Whereas it appears necessary, in order better to maintain discipline in our Churches, and to promote harmony among missionaries, that we observe certain general principles, whereby to regulate our conduct toward other missionaries, therefore

"Resolved,—That, in case persons apply for admission into our Churches, who first became interested in the Gospel in connection with another mission, or who are already members of another Church, or who have been members and have been excluded from the fellowship of the Church of another mission, we will not receive such persons into our Churches until we have communicated and come to an amicable understanding with the pastor or mission with which they are or have been connected.

"Resolved,—That we regard the missionaries of any mission as having the first claim upon the services of those who have become members of their Churches. Hence, we will not receive into our employ, either as teachers or preachers, persons, who are members of, or who have been excluded from, the Church of another mission, without first making an amicable arrangement with the pastor or mission with which they are or have been connected; and if from inadvertence, or any other cause, such an arrangement should not have been previously made with reference to such persons, we will not retain them in our employ without the consent and approbation of the pastor or mission with which they are or have been connected; and when members of other Churches are in our employ, as teachers or servants, we will endeavour to enable them, if possible, to attend the services of their own Church, at least once every Sabbath.

"Resolved,—That as the field is ample, we will seek to occupy the *waste places*, and not intrude our labours into fields already occupied by another mission. In short, we will strive, in all our relations with other missions, to observe the golden rule, to 'do unto others as we would have others do unto us.'

Missionaries that refuse to be guided by such principles, have it in their power to do a great deal of mischief. Weak brethren, open to the influence of unworthy motives, or through some fault of their own not very comfortable in their present relations, will be drawn off to a church conducted on different principles. There were preachers in Apostolic times who preached Christ *of contention*; and there are successors of such to this day.

A private letter from Zoolla, March 16th, says: "I fear there is little chance of this expedition being over for some time. The Commander-in-Chief has just ordered a large number of steamers to be secured for the purpose of plying between this and Suez during the monsoon. Eighteen miles of water pipe have just arrived for the purpose of bringing the water from Goomayloo to Zoolla. It would seem that the Natives of the Bombay Presidency stand this climate better than those of the other Presidencies. I was told this morning that out of 600 sent from Bombay, 1 died and 26 returned to India sick; out of 700 from Madras, 15 died and 80 returned sick; out of 2000 from Bengal, 250 died and 400 returned sick."

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ABSTINENCE AND CONSISTENCY.

With reference to the letter signed "Comprehension" in our Correspondence columns, we cannot but think that our correspondent has looked much more at one side of the question than the other. Mr. Jay's opinion was that the abolition of all intoxicating spirits would be a great boon to the human race. Our correspondent's reply to this is that wine is a good gift of God to man. But Mr. Jay was not speaking of wine. He spoke of spirits, and Mr. O' Callahan so understanding him, followed up the quotation with remarks upon the thousands of years that went by before arrack, brandy, whiskey, gin &c. were invented. In respect to the facilities for obtaining intoxicating drinks, no former age of the world can for a moment be put in comparison with this; and it is not at all surprising that philanthropic men should have resorted to methods of warring with the deadly traffic not known in earlier ages. Wine is a good gift of God to man; so is the poppy; but when we think of the £10,000,000 worth of opium annually introduced into China and the frightful destruction of human life caused by it, we find reason to believe that the world would be the better for its abolition.

Our correspondent brings a serious charge against Teetotalism. He denounces it as a bad thing, doing violence to our higher instincts and our Christian liberty. The apostle Paul did not seem to think so. He uses language the very opposite of this. "For meat destroy not the work of God: all things indeed are pure, but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." *It is good*, says the apostle, to have nothing to do with wine that good gift of God, if by the use of it you put any impediment in the way of your brother. This is the very principle of teetotalism. There is reason to believe that Paul was a practical teetotaller. Why else was it necessary for him to tell his disciple Timothy (the one man like minded with himself) that he should use wine medicinally for his stomach's sake and his often infirmities?

But our correspondent thinks that total abstainers are not consistent. Wine and women stand on the same ground. If one is a curse so is the other. To be consistent what are we to do? wage war on womankind and put them all to death? Not quite that: but shut them up in nunneries. But it so happens that teetotallers do not think that man, as a general rule, would be better off without woman, or that monasticism tends to diminish immorality. It is in the married state that woman becomes man's helpmeet.

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Woman becomes a curse when the marriage tie is disregarded. Consistency requires of total abstainers that they should avoid bad company, whether of their own sex or the other. Woman has been a great helpmeet in this total abstinence movement, and it will be a happy day for the world when she uses her full influence for its promotion.

We invite attention to the following remarks by Newman Hall. On returning from America lately, he stated publicly that there was far less intemperance in America than in England. Some discussion followed. One of the morning papers spoke disparagingly of total abstinence. Mr. Hall's reply is given in the *Leisure Hour* for March, and it is thence we take the following. It well expresses our views on the subject.

"It is not unusual for our artisans to spend five shillings weekly in beer. Many of them spend from ten to twenty shillings. How can provision be made for a season of scarcity and sickness? Who can doubt that much more than half the prevailing destitution of London at this moment arises from the drinking habits of the people? The poorest regions support gin-palaces in wealth and splendour. Wherever else trade is slack, it is plentiful there. We provide food, clothing, medicine for the poor; but if we could persuade them not to spend their money in beer and gin they would provide ten times more for themselves than all the combined charities of the empire. I could take you to a hundred families in one district in London, connected with one of our temperance societies, families living in comfort and happiness through total abstinence, who a few years ago, were objects of charity, the wives and children being often at the point of starvation, and the men often in the hands of the police, through offences committed while drunk. Some of us think it a duty to send missionaries to the heathen. We also believe that the doctrines and precepts called the Gospel should be preached both at home and abroad. By those who do not share in these convictions we are reminded of the obligation to do good at home, and to benefit the poor physically and socially. This we are doing in various ways; but experience proves that we can do it in no way so effectually as by inducing our working classes to abstain from the public-house. It is a fact that very few can visit such places without frequently drinking to excess, and always being in danger of moral injury. We find we cannot urge these persons to abstain from places where the drink is sold, so long as they desire the drink itself. To keep them from the beer shop and the gin-palace it is necessary to persuade them to give up drinking altogether. But we have not the heart to ask them to make this sacrifice, essential for them, while not making it ourselves. So, to render our persuasions consistent and effectual, we voluntarily abstain, even though we may be morally sure that we could continue to drink in moderation and no evil result to ourselves. But we cannot ask a poor man to keep away from the public-house while we are enjoying our own wine at home. We are not fanatics nor bigots. We do not say that all intoxicating drinks are poison, or that it is wicked to drink a glass of wine or beer. We condemn none for acting on their own judgment. We wish to impose our own convictions on no one, nor make our conscience a standard for our neighbour. We simply say total abstinence is for some a necessity, and for the working classes as a whole would be an incalculable benefit, physical, social, and educational. We joyfully make the little sacrifice of abstaining for the sake, if not of ourselves, as an example to others, to whom abstinence is a moral necessity. We do not dogmatise, but we endeavour to instruct and persuade. We show what evil the drinking system entails; we show what benefits have resulted from abstinence. We do not deny the existence of exceptional cases, in which wine, etc., may be needed medicinally; but we do invite all those who are able to abstain to share with us the great pleasure and privilege of promoting, by so trifling a sacrifice, the welfare of our fellow-creatures, and diminishing the poverty, crime, and misery which abound so fearfully from this cause."

We thank our correspondent for his kind expressions at the close. We are well aware that to many in these days our views will occasionally savour of narrowness. It would be easy to remedy this, if we thought it right to consult the pleasure of men rather than that of God. We would ask our correspondent when he meets with these narrownesses to compare them with the utterances of Christ and of the apostles and see whether they do not harmonize with these, "If thy right hand (a good gift of God) offend thee cut it off and cast it from thee," said our Lord. The language would be thought by many now-a-days very narrow.

HOMILIES FOR THE TIMES. XXII.

"*Where sin abounded grace did much more abound.*" Romans v. 20.

A characteristic of the present age, as compared with former generations, is a diminished sensibility to sin. A great deal of the wisdom on which we pride ourselves, finds its scope in efforts to extenuate sin. We pity the simplicity and benightedness of our ancestors which led them to condemn themselves for a great many things which are now considered to be not at all blameworthy. We walk without the least scruple in paths which they believed to be absolutely forbidden. We rejoice in our larger liberty, conquered for us by our superior discernment. Many of us have moved on so far in this direction that they are ready to testify, that the greatest of all sins is in thinking ourselves sinners. They seem to hear a voice saying, Thou shalt not call thyself a transgressor; thou shalt know nothing of self-condemnation; thou shalt ignore the word sin, and shalt identify it with cant; thou shalt not repent.

The wonderful thing is that men should profess to find this new revelation in the same Bible where our forefathers found such a very different account of man's sin.

The snare of this age is pride. Men scorn to read any thing as our ancestors read it. They laugh at their elders for imagining they knew any thing about the history of Rome. They read all ancient histories by the aid of principles of interpretation which convert them into records of events that our elders did not dream of. And the Bible has not escaped this strange alchemy. They will not allow it to say to them what it said to the people of the past. It must tell them something entirely different. It must flatter them, not lord it over them; speak peace to them, not condemnation; all its unpleasant words it must eat, and say yes to their modern fancies; it must not impose yokes, but remove them; it must allow unlimited scope to all their reasonings and speculations about this world and the other one—the past, present and future, God, angels and men.

'To this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word.' Thus spake the Lord, and thus, we verily believe, still speaks the Lord. In our mind there is not the slightest question that the aim of the Bible, first and last, Old Testament and New, prophets and apostles, and of Christ the Lord of all, is to bring men into the state that is here described. A state in which, so far from its being thought allowable to make the Bible speak our words, we fall before its every word as before the word of our all-wise Sovereign, the King of kings.

What is the grand intent of the Sermon on the Mount? Why does our Lord take up and scrutinize one after the other so many precepts of the Old Testament? Is it for the purpose of showing that there is nothing alarming in them? Has he any such design as our modern *illuminati* have, when they tell us that all required of any man is, that he should keep right with society, and imagine God his loving Father and say nothing about sin? His aim is the very opposite. Except your righteousness exceed the righteousness of the Scribes and Pharisees (who look not below the letter of the law) ye shall in no wise enter the kingdom of heaven. He that is angry with his brother is a murderer. God looks at the heart and convicts you of adultery when he sees a lustful thought there. The object of the whole discourse is to strip away the palliatives and subterfuges of men who plume themselves upon their righteousness, and to carry conviction of sin through a thousand unthought of breaches to the citadel of the soul. That all the world may become guilty before God. That no flesh should glory in his presence. That every mouth may be stopped. The kingdom of heaven as revealed by him, is only to be taken by violence. Men find themselves outside and afar, and its walls are high and formidable.

Where then is grace? Where sin abounded grace did much more abound. But there must be the knowledge of sin; grace can do nothing where this is wanting. When Jesus was in the house of Simon the Pharisee, the woman that was a sinner washed his feet with her tears. Sin abounded in her consciousness. But Simon, like the wise men of our day, refused to admit the consciousness of sin. The first and great commandment on which hung all the law and the prophets, he considered to be this, Thou shalt ever think thyself righteous. There was no grace for him. But with the poor woman was abundant sin. She thought not of denying or palliating it. Like Simon she had nothing to pay; but unlike Simon she was fully aware of it. Had Christ said to Simon, Thy sins are forgiven thee, would it have made any difference in the life of the man? Would he have left all to follow Christ? Would the remainder of his life have been expressive of self-denying zeal and devotion? Nothing of the kind. The words would have left him as they found him. But they were words of mighty transformation to the poor woman.

The eyes of the Lord are running to and fro in the earth at this time to see who will yield themselves up to his service, body, soul and spirit, in a life of genuine consecration and burning zeal. The wise, the noble, the great, he passes them by. Not altogether. Some men of the highest genius and intellectuality, even in our day, have received the grace of God and lived and died as humble disciples of the Lord Jesus; witness the account of the last hours of Sir David Brewster, given in our last; witness Faraday and others. But in what class shall the Spirit of God go for men of apostolic zeal, men to make light of sufferings and difficulties in the service of Christ, men to spend and be spent in seeking to win others? Not certainly in the ranks of those who justify themselves and refuse to be convicted of sin; who are ingenious to explain away the behests of the Bible, and who like to think of the kingdom of heaven as without walls altogether. As a matter of fact the respectable classes do not bring into the kingdom of Christ a self-consuming, all-denying zeal. Shall we then find fault with the Spirit of God because he lays hold of such outrageous sinners as

the one of which we spoke in our last issue, Joshua Poole ? If you find fault, let me suggest that you should first see to it that you are yourself baptized by the Holy Ghost and animated by a flaming zeal and an inextinguishable desire to promote the glory of Christ in the world. For Christ must have such; and if you have not that knowledge of sin which fits you to be thus swayed by his grace, you have surely no right to complain that Christ should find such where he can.

Notes from an Interleaved Bible.

Psalm xxiii. 1. This Psalm was doubtless precious to ancient belivers, but its worth and significance have been brought out by the Gospel, in a way that could not have been dreamt of. We learn that the good Shepherd has made the path through the valley of the shadow of death safe for us, and the passage to bliss, by himself passing through it, even as was indicated in the 22nd Psalm.

I shall not want. In the Sermon on the Mount we have the guidance of the Shepherd and the provision made for the flock. They are to care for his words and he for their wants.

My Shepherd. Not merely ours. There must be a personal relation of each believer, a personal appropriation. He loved me and gave himself for me. Our individuality is not merged in the flock.

2. He wisely and graciously cares for all my interests. Gives me the ample volume of his word; old testament and new; gospels, acts, epistles, church fellowship, christian work. To understand this, hearken for a few moments to the murmur of dissatisfaction which constantly goes up from the world; the restlessness, the disappointment, the fault-finding. Who will show us any good, is the cry? Who will give us our heart's desire ?

Christ takes away a murmuring, fault-finding spirit, and disposes us to look at the mercies of God; takes away care and anxiety, so that the heart has leisure to be impressed by the numerous benedictions of the hour. Old things pass away and all become new. The change in the heart is as though external things were changed, and a good deal more. I have learned in whatever state therewith to be content.

3. Leadeth in the paths of righteousness. If we hunger and thirst after righteousness, such leading will awaken gratitude and joy.

For his name's sake. His name is Love, Emmanuel, Jesus, Saviour. His own perfections bind him, not ours. That others may know his grace, power and faithfulness, and be encouraged to come and put themselves under his guidance. For his name's sake the Gospel is to be preached. What way more efficacious than to put his Gospel into me. The shepherd is known by his sheep.

He leads us in the paths of righteousness by causing us to hunger and thirst after righteousness, so that a little growth in grace will compensate us for many temporal losses and difficulties.

4. Thou art with me. This makes it a path of righteousness and a path of pleasantness. Who shall separate us? Shall tributation &c? Nay, in all these things we are more than conquerors. I will fear no evil. Fear not them that have power to kill the body. All our strength is in him; all therefore depends upon our knowledge of him. They that lose heart in the presence of trials, show that they poorly know him. We see the wisdom of Paul's resolution to know nothing but Christ. There are many books and much discussion about Christ in these days, and one biographer scarcely lays down the pen before another takes it up; but we see very little desire shown for that knowledge of Christ which enables a man to endure reproach and disesteem and loss of social position for the sake of the Gospel. But this is the true knowledge.

The valley of the shadow of death. Though called to pursue a path of great dangers ('in deaths oft') I will fear not.

Those who shrink from the thought of dying, should seek every day to know the consolation there is in the realized presence of Christ.

Thy rod. For correction when the sheep wanders, for defence. Thy staff. This may be rendered, 'thy upholding of me.' He carries the lambs in his bosom.

5 Thou preparest a table. The parable is here abandoned. The idea is, not only defence but freedom from anxiety. Christians are like sheep in the midst of wolves; yet their needs are none the less supplied. They have bread to eat that others know not. Elijah under the juniper tree, Abigail and David.—Not merely food; oil for the head; festivity. So Paul and Silas sang at midnight in the prison. My cup runneth over. That your joy may be full. Joy unspeakable. This is unceasingly offered, but the door of faith is so little open that it cannot enter the heart. We have only to read the word of God aright, and whatever our external circumstances or responsibilities, we shall have this overflowing joy. It was the exuberant joy of the apostles on the day of Pentecost that first arrested the attention of men and made them seem like drunkards, until the wonderful fact was ascertained. Be ye filled with the Spirit.

6 He that is in the school of Christ has his mind exercised to discern goodness and mercy in all dispensations. When tribulation has no longer the power to deprive him of the sense of Christ's love, he can look forward boldly to the future. To dwell in the house of the Lord. In my Father's house are many mansions. One of them is here (household of faith); death introduces to another.—This is the language of assured faith.

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—I judge by your remarks on Mr. O'Callahan's pamphlet, the "Temperance Rocket" in your last number, that you highly approve of Teetotalism.—Do you also approve of the arguments and sayings by which Mr. O'Callaham defends his cause against Major Laurie ? This quotation for instance from the Revd. Mr. Jay :

"I have reached a very firm and powerful conviction that next to the glorious gospel, God could not bless the human race more than by the abolition of all intoxicating spirits."

Now, Sir, I am one of those who have the presumption to call wine "a good gift of God" to man, having respect to the words of the 104th Psalm, "He (*i.e.*, God) causeth the grass to grow for the cattle, and herb for the service of man; that He may bring forth food out of the earth; and wine that maketh glad the heart of man."

I freely acknowledge that this good gift of God, like many others of His gifts, has become frightfully abused by man to his own ruin; but no sensible man—nay more, no religious man—will say that that is a reason for its abolition.

It is a dangerous thing to make such assertions. For what is there to hinder another man—a monk for instance—from asserting that man's greatest curse is woman, and that God could confer no greater boon on man than her total removal from the world?

The Son of Sirach in the book of Ecclesiasticus (xix-2:) puts women and wine together as equally ruinous. "Wine and women will make men of understanding fall away."

Solomon in the book of Proverbs and S. Paul in his Epistles have quite as much to say of the ruin that woman inflicts on man, as of that resulting from wine.

Milton puts into the mouth of Adam after the fall, the following sad thoughts :

> "O! why did God,
> Creator wise, that peopled highest heaven
> With spirits masculine, create at last
> This novelty on earth, this fair defect
> Of nature, and not fill the world at once
> With men, as angels, without feminine,
> Or find some some other way to generate
> Mankind? This *mischief* had not then befallen."
> *Paradise Lost, Book* x. 888-895.

Indeed it may be said that these two gifts of God,—'woman the helpmeet of man,' and 'wine that maketh man's heart glad'—stand on the same ground so far as his ruin goes, that is, of course, in their abuse, and if the one should be *abolished* the other should be put out of the world. And so, if Teetotalism is to be upheld, nunneries must be so also.

By all means turn drunkards into teetotalers, and let whoremongers and adulterers be locked up in monasteries for life, or else women be forced to become nuns, but leave men who love God and rejoice in His good gifts —who "use this world as not abusing it" 1 Cor. vii-31,—to drink wine and marry wives and yet hope to be saved.

The dogma of Teetotalism in these days is as bad in the natural world, as that of Athanasius in the spiritual. Both lay down canons for health and salvation which do violence to our highest instincts and our Christian liberty.

Admiring the simplicity, sincerity and aptness of very much which I constantly read in your columns, I often regret, dear Sir, that you advocate in some things a narrow exclusiveness instead of a wide Comprehension.

31st March 1868.

Epitome of News.

Saturday, April 4, 1868.

—Mr. W. E. Addis, C. E. has sent us a drawing of an improved cart devised by him.

The wheels are formed of segmentary parts of wrought iron, circumferenced by wooden felloes, and tired in the usual manner. By this arrangement the shrinkage is reduced to a minimum, so that the wheels are better adapted for hot climates. Among other advantages it is calculated to be more durable than the ordinary wooden wheel, and runs much easier. The nave is flush with the spokes and tire; thereby lessening the risk of collision. The axles are two in number, six inches in length, which work in two Plummer blocks fixed in the frame of the cart, and are easily arranged in case of damage.

Another advantage claimed for it is, that the pole is so arranged as to admit of the cart being drawn back without the necessity of turning, while it can also be wholly withdrawn and passed through the centre of the box in the body of the cart, which contains a tent, and it can also be used as a tent pole.

The cart costs Rs. 150 and is to be had of Mr. M. B. Cohen.

— *Bombay Gazette* : "When a distinguished Frenchman comes forward and tells us in one of the March numbers of the *Revue des deux Mondes* that the 'only real danger' (*seul danger reel*) is that England will 'evacuate Eastern Africa and leave Abyssinia a prey to the anarchy which the fall of Theodorus II. cannot fail to inaugurate,' we must own that there is a radical contradiction between the instincts of Frenchmen and those of at least, the English Government. M. Lejean in commenting on the results in Abyssinia of the speedy withdrawal of the English troops, (while he says on mere internal political grounds that such withdrawal will be a day as disastrous for Abyssinia as the Mussulman invasions of the sixteenth century,) remarks that the 'sole result of the English expedition will be to extinguish, for the advantage of the Egyptian barbarians, the last nation which in the East, has succeeded in preserving a Christian civilization against the rising tide of Islamism.'"

—Mr. Connon has taken charge of the office of Second Magistrate.

—*Times of India* : A letter from Belgaum, dated March 31st, informs us of the death by apoplexy of the Rev. Mr. Allen, which took place the previous night at his residence in camp.

Monday,—April 6.

—The English Mail of the 13th ult. arrived Saturday night. Heads of intelligence :

The debate on Mr. Maguire's motion on the state of Ireland has occupied two nights, and has been again adjourned.

The Government promise a new land tenure bill, a further inquiry into the relations of landlord and tenant, and the establishment of a Roman Catholic university. The Irish Church question they decline to deal with until the royal commission has reported.

There has been a long debate in the House of Commons on the *Alabama* claims, the tone of which was very conciliatory.

The Scotch Reform Bill has been read a second time.

Mr. Gladstone's bill for the abolition of compulsory church rates has passed through committee.

Major Anson's committee respecting the employment of native Indian troops in the colonies has been reappointed.

The Prince of Wales is to visit Dublin in Easter week, to be installed a Knight of St. Patrick. The announcement has given great satisfaction in Ireland.

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The Queen has held a drawing-room at Buckingham Palace.

Mr. G. M. Giffard, Q.C. has been appointed to succeed Sir Page Wood as Vice-Chancellor.

Sir J. Halliday has been appointed chairman of the Anglo-Indian Telegraph Company.

Mackay the Fenian has been acquitted of the murder of the policeman Casey. He will now be tried for treason-felony.

The Rev. Mr. Plow, of Todmorden, has died of the wounds inflicted on him by his late servant, sweetheart.

The Press Bill has passed the French Corps Legislatif. A clause supported by the Government, proposing that offending journalists should be deprived of their civil rights, was rejected by 134 to 72.

There have been some disturbances at Toulouse on the occasion of recruiting for the National Garde Mobile.

The sequestration of the private property of the ex-King of Hanover is being carried out by the Prussian Government.

It is reported that the Emperor of [illegible] will visit St. Petersburg in June.

A widely extended famine prevails in Russia.

—*Overland Mail*: "An international copyright bill is before the American Congress. It gives to foreign authors, resident in countries where American authors have copyright privileges, the same privileges in the United States as are given to American authors. The privilege of publishing copyright works of foreign authors must rest exclusively with American publishers, or publishers who are citizens of the United States."

"A pension of 200*l.* per annum has been conferred on Lady Brewster, in consideration of the scientific labours of her husband."

"A consistory is to be held at Rome to-day for the creation of nine new cardinals; and the hat is first to be given, 'in a special and separate' ceremony,' to Monsignor Bonaparte, one of the Pope's Privy Chamberlains and Apostolical Prothonotary. This prelate, now forty years of age, is the head and representative of the Bonaparte Princes of Canino and Musignano, that elder branch of the Napoleon family in whose veins, since 1822, is blended the blood both of Joseph and Lucien."

"The *Times* correspondent at Philadelphia, writing on Feberuary 28, says that the excitement consequent on the critical condition of affairs at Washington had in a great measure died away. At Washington the impeachment of the President was being carried out with vigour. The trial will be conducted with open doors. President Johnson is to be summoned to appear in person or by counsel. In case of his non-appearance the trial will proceed under the assumption that the defendant pleads not guilty. The final argument will be conducted by two counsels on each side, and closed by the prosecution. Two-thirds of the votes of members of the Senate had voted against a resolution presented by Senator Sumner to hold no intercourse with the President during the trial. The Mississippi Convention had passed a resolution thanking Congress for having voted for impeachment. A mass meeting had been held in New York, at which resolutions were adopted endorsing the course pursued by the President, and condemning his impeachment as a partisan and wicked movement."

"The whole of the debate in the House of Commons on the *Alabama* claims on March 6, was telegraphed to New York by the Atlantic cable. The transmission of the report occupied ten hours."

"The retirement of Lord Chelmsford from office has added to the list of ex-Chancellors, who are now five in number, viz., Lord Brougham, Lord St. Leonards, Lord Cranworth, Lord Westbury, and Lord Chelmsford, each of whom enjoys a pension of 5000*l.* per annum."

—*Prubhakur*: "Wherever you go in Bombay, you come across dens of debauchery and prostitution under the very glare of the mid-day sun. We verily believe that Sodom and Gomorrah or even Babylon could not have presented such abominations to the eyes of man, as openly do at the present day. To aggravate the nasty scenes in Duncan Road, Bhendy Bazar and Funnuswady, the chief seats of native courtezans, Wallachia, Cairo, Alexandria &c., have lately been pouring into our island a great number of foreign harlots and their vile male [illegible] who have like carrion-birds alighted in highly respectable places as Girgaum and Esplanade Road, sites where not a single human [illegible] seen before such houses of shame and [illegible]

—*Bombay Gazette*: "The strictures passed by us on recent occasions as to the lavish expenditure of the Guicowar of Baroda seem to have had some effect, for the Bankers having declined to make him any further advances, and the Guicowar being pressed on all sides (to say nothing of the cost of his barbarous cheddur) has discontinued the allowance of a portion of the daily expenditure in alms amongst Mahomedan and other beggars which alms are calculated to amount annually to about 25 lacs and he contemplates a total discontinuance of this ill-judged and misapplied charity. He is also desirous of selling 25 out of the 100 elephants which are kept in support of his dignity and for his diversion."

—*Home News*: "The author of 'Coningsby,' may have to exercise his skill in the art of bishop-making. The venerable prelate of Winchester is in precurious condition. This is Dr. Sumner, whose creation years ago, through the Marchioness of Conyngham's influence with George the Fourth, occasioned great comment, which was stopped by the high talent, evangelical zeal, and personal amiability of the young bishop. And there is a whisper from the west, which indicates that a hierarch, who, of the above three attributes, has never possessed more than one—the first—is not likely very much longer to rule in Exeter."

—Captain Pasley of H. M. Ship *Highflyer* writes to the *Times of India*: "Your readers will be glad to hear that Dr. Livingstone's long-looked for letters have reached Zanzibar. The latest was dated February 14th 1867, and written from a place called Bemba or Wemba, to the north-west of Lake Nyassa, in lat. 10° 10' S. and long. 31° 50' E. He says he sent his sepoys away because they tried to force him to return by killing the camels, and the Johanna men ran away for fear of the Maoiti.

"An Arab has lately arrived at Zanzibar from Ujiji, a town on Lake Tanganyika, who states that an Englishman left that place in October or November last year. So if Dr. Livingstone is still alive, he may possibly turn up near Abyssinia yet."

—*Times of India*; camp Mukhin, March 17: "The present *locale* of the Head Quarters of the Field Force may most easily be described as being [illegible] miles north of Lake Ashangi. Since I last wrote, a variety of circumstances have combined to accelerate the movements of the Commander-in-Chief; and if the rate of speed which has been attained during the last few days can be kept up, the head of the force will be in Magdala before this letter reaches Bombay. In the first place Sir Robert Napier could hitherto never calculate upon receiving reliable intelligence regarding the country and has so he determined to go on and see everything for himself, instead of attempting to form his impressions from imperfect and contradictory reports."

"News has been received of Theodore's having left Dalanta, and continued his march towards Magdala, where he is expected to arrive about the end of this month. The object in view now is to overtake his Majesty if possible, and if not, prevent his leaving Magdala. For this a portion of the force would be sufficient, so His Excellency will push on with the column now with him, Sir Charles Staveley following a day's march behind with another, and General Schneider bringing on the remainder of his brigade as rapidly as possible."

TUESDAY,—April, 7.

—*Friend of India*:—"The death of the Maharajah of Mysore on the evening of the 27th March at the age of seventy-two is an event which owes its chief significance to the recent proceedings of the Secretary of State as regards the Mysore Raj. The government of the Mysore territory in the name of an infant native, which is supposed to be so grateful to the feelings of the people, is to be again carried out as it was in 1799, but we trust with a happier result. Fortunately the country is to continue under the administration of a British Commissioner, and not to be left to the tender mercies of a Dewan like Poorneah, who has been so much belauded at different times, but who was generally supposed to have filled the coffers of the State and his own coffers likewise, by very oppressive and dubious proceedings in the way of taxation."

—*Bombay Gazette*: "Some of the proceedings of the Ritualistic party are most absurd. One of the most common is the turning of the face in a particular direction during the repetition of the Creed. There are many others more apparently mysterious, but to this one alone will we devote our attention at present. To face round in a particular direction, and at a moment's notice, during one part of the service, appears at first sight as harmless and innocent as it is curious, but further investigation hardly bears out this view. Were the performers Persians, and were the direction taken invariably towards the east, one would conclude without difficulty that the act was in adoration of the Sun, the luminary of the universe; or were they Mahomedans in the west of Europe, in turning towards the east we would very naturally suppose they were facing in the direction of Mecca; were they, however, even Christians, and we found that when in Western Europe these persons turned always to the east, we should set it down as a somewhat poetical, if pious, tribute to the sacred memories of Palestine; and in that case such persons would of course for the same reason turn to the west when in India.

"The only explanation we can find for the phenomenon, and we call upon the Ritualists to ask themselves if it is the correct one, is that in Roman Catholic places of worship, there is usually a cabinet, whether of wood, or plaster of Paris, or stone, as the case may be, placed upon the altar, properly so called; in this is secreted a piece of bread, over which certain ceremonies have been performed, and which is then called the 'Host,' being understood by Roman Catholics to be—we say it with due reverence—the personal and actual representation of the Deity.

"If this is the true origin and solution of turning to the Communion Table during the Creed, it is evident that it is an obvious act of idolatry, in which no Protestant Christian has any right to join and *still remain* a nominal member of the Church of England. In the name of honesty and common sense, and the sake of peace and propriety, we would gladly see all who hold Catholic doctrines leave the Protestant Churches for those where they can worship as Catholics do; but, if Protestants, let them avoid all such mummeries, which are apparently either altogether meaningless, or else reprehensible and foolish avowals of heretical doctrines which Protestantism denies."

—Same: "An accident, by which considerable loss of property has been occasioned to the G. I. P. Railway Company, occurred on their line on Sunday morning. It appears that the No 9 up North-Eastern goods train, due at Bombay at 10-30 A. M., was running between the stations of Deewa and Tannah, and about three-quarters of a mile from the latter, when the engine through some cause which is yet unexplained went off the rails and was followed by about twenty waggons. Though the train had been moving at the rate of only twelve or fourteen miles an hour, the shock was sufficiently great to smash up the waggons, many of which are quite beyond repair. The contents of the waggons, consisting of opium, cotton, and grain, were all scattered about, and of course more or less damaged."

—*Times of India*: "It seems to have been Dr. Livingstone's intention at first to pass to the north of lake Nyassa, but he abandoned this intention from the dread his followers conceived of the merciless character of the Mafite tribe. In going towards the southern extremity of the lake, the sepoys behaved so badly, killing the beasts of burthen, that he had to dismiss them. On reaching the southern end of the Nyassa, the Johanna men deserted him bodily. In no way discouraged by their defection, the intrepid traveller, accompanied by nine of the Nassick boys, pushed forward towards Bemba, where he arrived on the 1st February 1867, after suffering many privations and difficulties. Dr. Livingstone's despatches are dated from Bemba (lat. 10° 10' South, long. 31° 50' East) and are said to be written in a most hopeful tone. He purposed advancing towards Tanganika and thence to Ujiji, which he expected to reach in June 1867. Just before the mail left Zanzibar, on the 24th January last, a Mussulman ivory-trader had arrived there from the interior. He deposed before the Political Agent that he left Ujiji in October last, and whilst sojourning in its neighbourhood, he heard that an Englishman had arrived at Ujiji. Livingstone would have a strong inducement to visit this place, as he was aware that an effort would be made by the Political Agent to have some provisions and medicines stored there for him. We are glad to be able to add, that a strong representation will be made to the Sultan of Johanna, with the view of ensuring the punishment of the Johanna men for the lying reports circulated by them regarding Livingstone's death."

WEDNESDAY,—April, 8.

—Mr. Mackintosh Balfour has been appointed Manager of the Bank of Bombay.

—*Times of India*: "We are requested to state that the lecture on Truth, to be delivered this evening by Dustoor Sorabjee Rustomjee in the hall of the fire-temple of Cowasjee Byramjee Banajee, is open only to members of the Parsee community."

Is this intended as a compliment to the truthfulness of non-Parsees?

—*Guzarat Mitra*: "The *Chundrodaya* says that the high reverence paid to the Maharaj of the Swamynarayens of Ahmedabad by thousands of his followers on his death, which has been much regretted by the Hindoo community at large, has caused so much rancour to another more influential Maharaj, that he has ordered the Swamynarayens to be outcasted, and has contrived to subject them to so much annoyance and miseries that much general uneasiness has been produced, and it is feared that if the wickedness of the Maharaj is allowed to prevail, breach of peace will likely be the result. The Hindoo world of Ahmedabad, it is said, is not free from the monstrous vices revealed in the Maharaj Libel Case."

—*Bombay Builder*: "Mr. Washington Teasdale, C. E., an assistant engineer on the G. I. P. Railway line, has, we hear, been dismissed from employment on the supposition of his being the author of a certain series of letters which appeared in the columns of the *Times of India* animadverting on the engineering management of the line."

—Captain Osborn, Director of the Telegraph Construction and Maintenance Company, wrote in November last to the Secretary of State for India: "I am authorised to say that this Company will undertake to make and lay a cable from Suez to Massowah for about £ 30,000, within four months if the order be given by the 1st December; and that when the Government shall have no further need of the cable from the expedition being withdrawn, we will undertake in combination with a Company of satisfactory credit and position to lease the said cable from Government, on fair and equitable terms and connect it with the Port of Aden with a view to continuing it as a submarine telegraphic communication with Bombay."

At all events what was to hinder the construction of a land line to Annesley Bay?

—The following is from a letter written by Mrs. Kirk in October last: "The week before last a Banian merchant brought a native, named Mukomope, lately returned from the interior, to my husband. This native stated that the caravan to which he belonged left Bagamoyo and followed the usual trade route by Usagara, Mori, and Wemba, to Marunga. While they were at one of the villages of Marunga, a white men arrived there from the south, having with him a party of thirteen natives, who spoke Suaheli, and who were all armed, some with double-barrelled guns, others with flint-muskets. He was of moderate height, not stout, and wore white coat and trowsers, a black cloth cap, sometimes with a piece of white cloth folded round it. The chief, to whom he gave a looking-glass, offered him ivory, but this he refused, saying that he was not a trader, but was simply passing on to the next chief. It is seven months since they saw him at Maranga.

"After hearing this story, my husband, with Mr. Churchill, the consul, went over to Bagamoyo, to inquire into the matter more fully from the head men of the caravan. What they heard from them fully confirms the narrative of Mukomope. They describe the country of Marunga as on the east of Tanganyika, which they say unites the sea of Ujii and Nyassa. They describe the white man they saw as a man of prosperity, in want of nothing. He had a beard, and seemed young. He could converse in Suaheli, but did so like a white man, and with the Nyassa idiom, like Dr. Kirk. He gave the chief a rug, eight yards of flannel, a tin box, and a looking-glass. After remaining five days with Nituka the chief of this village, he set out northwards to the village of Nituka's brother. There of the party carried boxes, four had bags of beads, the others miscellaneous articles. The white man had a compass and other instruments, which he used at night. He gave a letter to Bunduki, who was then trading in the same town, and who is expected to return to the coast in a month. We are most anxiously looking out for his letter."

—The following is from Dr. Livingstone to a gentleman of the house of Ritchie, Steuart and Co., which has just been published. It was brought to the Coast by the man Bunduki mentioned above, and was written at Bemba (lat. 10-10 S., long. 31-50 E.: "I have been unable to send anything to the coast since I left it, till now, and have heard nothing from the coast ... We have been very long in our progress hither, but I think we are now on the watershed between the Zambesi and Isapula, which flows, as report says, into Lake Tanganika.

"I have only nine of a following, but hope to get on in time, and do what I have undertaken. In some parts we had plenty of meat, I could easily supply the pot with my rifle. In other parts nothing could be procured, and we had to go on as best we could. It was the rainy season, and we had a long trudge through dripping forests, with the soil often so sloppy the feet were constantly wet.

"This was made worse by want of food, not of fine dishes, but of even a little porridge. The people could not sell grain; they were subsisting themselves on mushrooms, which are very good as catsup, but wretched watery food, producing vivid visions of the roast beef of bye-gone days.

"Now we have come to a land where food is to be bought, and we mean to rest a little.

"When we get to Tanganika Lake, we hope for news, and to find a second supply of goods. I shall write to you from thence.

"I am unable to write to Dr. Wilson, though I ought to do so, but the slave trader will not give me more time. I consumed Mrs.——'s extract of meat from real gnawing hunger, and found it excellent. I have lost all my medicines—the sorest loss of goods I ever sustained. You will excuse my brevity. The slavery party leaves, and I must write several letters.

"Blessings from the Highest be on you all my dear friends."

THURSDAY,—April, 9.

—Galle telegram: Arrived steamer *Behar* from Hongkong 25th March and Singapore 1st April.

The latest news from China says that the rebels are within fifty miles of Tientsen, and are said to have gained important victories over the Imperialists.

Eleven French sailors and one officer of the frigate *Duplein*, who landed seven miles from Hi[illegible] were shot down. The French have in consequence seized forty of Toza's people and ships in Hi[illegible]. The Government of the Mikado have promised to give every assistance in bringing them to justice.

Stotsbashi is reported to be still at Yeddo.

The foreign ministers are daily expected [illegible] the south.

—*Times of India*: "A Coroner's inquest was held in Jail Road on Tuesday last concerning the death of Mahomedshaw, reputed to be a snake charmer. The deceased had two snakes, a cobra, in his basket, which he exhibited to a number of friends the preceding day, but just as he was about to put the snakes back into the basket the cobra bit his left hand. Deceased began to suck out the blood from the injured part, and chewed some onions and tobacco as an antidote, but died in the course of the day. The jury returned a verdict accordingly.—Another inquest was held the same day at Jugjeevun Keeka street to enquire into the cause of the death of Luxmee, a Hindoo female. On Monday night last deceased complained of having been biten on the toe of her foot by something which she did not see. In a few minutes afterwards she became insensible, and began to breathe heavily, and continued in that state until the following afternoon when she died. The jury found that the deceased died from the effects of being bitten by a venomous reptile."

—The same: "The stipends which Government gives to poor widows of their old soldiers is so miserably small, that without the aid afforded by the Pensioners' Home, many would be driven to starvation for bare subsistence or to courses, it may be feared, which pain one to contemplate. Imagine a pension of about Rs. 3½ per month for an European woman. If their friends or relations did not, in a great number of cases, out of their own straitened means, help them, they would be driven to despair. We hope soon to hear that aid has been promptly extended to so highly deserving an Institution."

—Upon the invitation of H. E. the Governor a number of gentlemen assembled at Malabar Point to talk about an International Exhibition of Works of Art. It was agreed that such an Exhibition should be held about January, 1869.

—The Government of Bombay have placed at the disposal of the press copies of communications from the Political Agent, Zanzibar, giving the substance of letters received from Dr. Livingstone. We extract the following paragraph:

"Dr. Livingstone's letters, which I have the honour to transmit to your Lordship, as per accompanying list, will speak for themselves. He was first deterred from passing to the north of the Nyassa by the dread his followers had conceived of the merciless Zulu or Mafiti tribe inhabiting the north-western border of the lake. In proceeding towards the southern extremity, the behaviour of the sepoys was such—killing, as they did the beasts of burden, with the hope of obliging the traveller to return—that they had to be dismissed; the havildar had to be sent away many; and on attaining the southern end of the Nyassa the Johanna men left in a body. Dr. Livingstone, little disheartened by the dismemberment of his party, proceeded on his journey with only nine lads hardly capable of carrying his lighter loads, and after many difficulties and privations, of which it is to be hoped he will live to give an account, he arrived on February 1st 1867 at Bembo or Wemba. He expected to reach the Tanganyika by the month of May last, and will have been at Ujiji in June. At Ujiji he will have found provisions and medicine sent to him there in July 1866 by Dr. Seward. It is little likely that further provisions sent to him now—reaching Ujiji, as they would probably a year after his expected arrival there—would ever reach him, particularly as no indication is given of his course after that place."

FRIDAY,—April, 10.

—Deaths last week, 299. By small-pox, 40.

—The loss to the Company by last Sunday's Railway accident, is said to be one lac.

—Mahadeo Vittoo murdered his wife on Wednesday, in Colbhatwady, and attempted to commit suicide. He is now at the hospital. He accused her of infidelity.

—Prizes were distributed to the pupils of the Alexandra Girl's School on Wednesday. *Times of India*: "The Company had the pleasure of hearing a number of pretty interesting little girls sing several well selected pieces, and recite, in such a way as would have done credit to much older girls in an English school, extracts from the best English poets. We cannot conceal from ourselves one fact that native young ladies are quite equal, if not superior in point of intelligence to their English sisters of a similar age; we question whether we could easily find at an English boarding school a girl of thirteen who could recite an extract from Moliere or Goethe, with such fine modulation of tone and accuracy of pronunciation as a young Parsee lady did some English pieces."

The Hon. Mr. Justice Newton presided, and gave an excellent address which want of space hinders us from extracting.

—*Indian Churchman*: "If Rome unduly exalts the Blessed Virgin, England as certainly denies her that reverence and love which are due to the Mother of God, and indeed it is no uncommon thing to find otherwise fairly orthodox Anglicans refusing to accord to her that title."

Miscellany.

—Noticing the work of London City Missionaries, the *Christian Work* says:

"Touching scenes were witnessed by some of these missionaries. In old Nichol Street one of them entered a room, in which the only articles of furniture were three chairs, upon which lay a wretched-looking woman, apparently dying. Two squalid children were playing about the floor. The missionary learned from a whisper of the poor woman that she had been a considerable time without food. She appeared to be dying from starvation. He ran out, obtained some bread, and a little brandy, crumbled some of the bread into an old spoon he found in the room, saturated it with brandy, and then fed her, for she was too weak to feed herself. He had heard that in such extreme cases this kind of treatment was expedient. The parish doctor was obtained, and he testified that the poor woman was dying from starvation. He ordered her prompt nourishment in the work-house, and her life was saved.

"[illegible] was a maker of lucifer-match boxes, for which she was paid two pence per gross,

out of which it cost her one farthing for paste. Consequently, *she only received one penny three farthings for making* 144 *boxes*! The most she could earn was three shillings and sixpence per week, so that she had only two shillings to provide food for herself and two children for seven days! How could she live?

"She was a widow, and had lived a life of sin. She was not quite ignorant of the Scriptures, but she was without peace and pardon. When able to bear the instruction, the missionary taught her some great truths about the Lord Jesus, the sinners' Friend. The precious Gospel came with power to her heart, and she cast herself on the all-sufficient Saviour. In Him she found abiding peace. After this her circumstances were improved, and she became a communicant at a Christian church."

—Mr. Cousins whose ministry Sir David Brewster attended at Melrose, made the following statement in his funeral sermon:

"He would not unfrequently speak of the supposed contradictions between Science and Scripture. He would never admit there was any real contradiction, and he was alike impatient of the dogmatism of theologians denouncing theology, as being equally, and on both sides, founded on misunderstanding of each other's views. As a man of science he was jealous for his order, and I remember with what a kind of proud satisfaction he put into my hands a list of scientfic men of high standing who had avowed their faith in Scripture. When first it was my privilege to be brought into personal acquaintance with him, the Churches were all deeply moved and stirring with the pulsations of reviving life from God; and I remember my surprise in noting with what deep interest the illustrious philosopher watched the movement, and rejoiced in the accounts of the revival in the Church and conversions in the individual soul that were coming from all places of the country."

—*Christian Work*:

"In Daghestan, a territory in Asia, on the shores of the Caspian Sea, live ten thousand Jewish families. The following points of information about them have recently been obtained by a scientific explorer. They are Rabbinites, and believe in the written and oral law. Some of them are diligent students of the Babylonian Talmud. They accept a prevailing tradition that they are descended from the exiled ten tribes, and that they immigrated about 720 before the vulgar era. The inhabitants of this and the adjoining countries are Bactrians, Persians, and Medians—that is, of a common origin, and speak the Zend and Parsi or Guebri language. The Jews living among them speak the Parsi. In Hebrew they always aspirate the letters. In their business nearly everything is transacted by word of mouth. When documents become necessary, they use the language of the country."

"It has been generally supposed that Catholicism had died out in Japan in consequence of the terrible persecutions that raged against it many years ago. It turns out, however, to be much otherwise. The discovery has been made that in the immediate neighbourhood of Nagasaki there are some 3,000 Roman Catholics. They are the descendants of those who were exposed to the violence of the storm, and though unknown for 200 years or so, they have recently come to light. They had no one amongst them to keep up their religious faith and practice, but their character was ascertained by means of certain Latin inscriptions in their houses and cemeteries. Outwardly they were as much heathen as their neighbours; but the Catholic priests, on visiting them, soon won them over, and the affair became patent to all. The converts began to attend the church services in the foreign settlement, and their vow was renewed, never again to renounce the faith. The governor immediately took notice of the event, and put sixty of their number in prison. The bishop applied to the different consuls, and wrote to the French Minister at Yeddo to use his utmost influence in their behalf. He succeeded in getting a promise from the Imperial Government that they should be released, but counselled quiet action in the future. Notwithstanding this, the converts have not been released, and the bishop has gone to the capital to see the authorities on the subject. A small chapel has been built in the village where these 3,000 reside, which I saw from a distance, but all active operation is suspended for the present. It is said by the priests that there are 1,000 more converts in another part of the country, also the descendants of the Christians of former days."

—*British Messenger*:

"When, in 1859-60, the Spirit of God began to work first among private Christians, and afterwards among London congregations, and thus impregnated many souls with true revival life, there was a speedy and marvellous development of zeal and Christ-like compassion for the perishing, which ever since has never ceased or grown cold. Among the early trophies of Divine grace at that time was William Carter, a master chimney-sweep, very successful in his business, and full of energy. He who had been thoroughly godless was brought through deep and awful conviction to exercise genuine repentance toward God, and faith toward our Lord Jesus Christ. This man's career as an evangelist has been marvellous as to the extent and continuousness of toil and large spiritual success. His first sermon was at the Victoria theatre, whither he was unexpectedly called to supply the place of Richard Weaver, who was prevented from preaching by sudden indisposition. Many persons on that occasion were brought to conviction, and we are assured that, true conversion following, 'they remain to the present time witnesses of the grace and power of God.' The special blessing thus granted to the new evangelist led him to occupy the Victoria theatre for three years. There the writer has seen and heard Mr. Carter, and marked the power which he wielded over the very lowest of the population in the region around. 'Surely God was in this place,' and the tears and agitation as well as the profound silence, and then the outburst of song led by the preacher, could not but make one feel that this was to many, during the Sabbath evenings of those three years, the house of God and the gate of heaven.

"*The converts gathered.*—When a great fire destroyed the Victoria theatre other halls and theatres were open to him. Great numbers were arrested, and 'not five per cent.' of those who were awakened had turned out to be corrupt and false. From a first meeting of *twelve* converts *eighteen hundred* were ultimately gathered into a Christian society. 'There was no intention,' said Mr. Carter, when addressing a number of Christians at Freemasons' Hall during the late week of united prayer—'there was no intention to form a separate society. But it was found that many converts, who had been of the lowest and most degraded classes, hesitated to seek fellowship with the Christian churches around. And thus I was compelled to gather them together. Besides those mentioned above, hundreds more have joined other communities.'"

—*New York Observer*: Some very curious observations regarding spiders have lately been communicated to the French Academy of Sciences by Father Babaz, who has been fifteen years engaged in these researches. It happened one day, as he was reading in a garden, that a small spider lighted upon his book, and crawled over the very line he was reading. He tried to blow it away, but instead of letting itself be carried away by the blast, it raised its abdomen, and swung itself up to a leaf overhead. This appeared strange, as there was no thread to be seen. Our observer caught the spider again, put it upon his book, and repeated the experiment, which ended in the same result. He caught it once more, and this time placed himself directly in the sun, with the insect on a level with his eyes. In this position he at length discovered the evolution performed by the little creature. On receiving the blast, it raised its abdomen, and in so doing projected a thread of inconceivable tenuity to a considerable distance, and raising itself in the air, disappeared from view. This unexpected discovery induced Father Babaz to examine the question thoroughly; every spider that came in his way had to contribute something toward his researches, and in this way he at length ascertained a fact hitherto unknown to naturalists, viz., that most spiders possess not only the faculty of spinning a thread, but also that of projecting one or several, some times of a length of five or six meters, which they use to traverse distances with, and affix their thread to a second point for the support of their web. They even seem to have the power of directing the extremity of the ejaculated thread to a given point; they seem to feel for the place where it is most desirable to fix it. Certain spiders, the Thamisa Buto, for instance, will eject a bunch of threads which, curling up in the air, and shining in the sun with various hues, give the insect the appearance of a peacok displaying its tail. But this is not all; spiders can fly and swim in the air, though they are heavier even than alcohol. To perform this feat they turn their back to the ground, and keep their legs closely folded up on their body, and in this posture sail about with perfect ease. Their flight is often very rapid, especially in the beginning, and they will sometimes escape from the observer's hand quite suddenly and soar up high in the air.

—The *Newark Advertiser* (New Jersey) describes the very extraordinary invention of a machine which, moved by steam, will perform some of the most important functions of humanity—stand upright, walk or run as he is bid in any direction, and at almost any rate of speed, drawing after him a load whose weight would tax the strength of three stout draught horses. In order to prevent the "giant" from frightening horses by its wonderful appearance, the inventor intends to clothe it and give it as nearly as possible a likeness to the rest of humanity. The boilers and such parts as are necessarily heated will be encased in felt or woollen garments. Pantaloons, coat, and vest, of the latest styles, are provided. Whenever the fires need coaling, which is every two or three hours, the driver stops the machine, descends from his seat, unbuttons "Damels's" vest, opens a door, shovels in the fuel, buttons up the vest, and drives on. On the back between the shoulders the steam cocks and the gauges are placed; as these would cause the coat to sit awkwardly, a knapsack has been provided which completely covers them; a blanket neatly rolled up and placed on the top of the knapsack perfects the delusion. The face is moulded into a cheerful countenance of white enamel, which contrasts well with the dark hair and moustache. A sheet-iron hat with a gauge top acts as a smoke stack. The cost of this "first man" is 2,000 dolls., though the makers expect to manufacture succeeding ones warranted to run a year without repairs for 3,000 dolls. The man now constructed can make his way without difficulty over any irregular surface whose ruts and stones are not more than nine inches below or above the level of the road.

EVANGELIZING EXPERIENCES IN BURMAH.

Many of our readers are familiar with the name of Mrs. Ingolls, the widow of the Rev. L. Ingolls, the indefatigable coadjutor of Dr. Judson in the great work of translating the Scriptures into the Burmese language. After a visit of two years to her friends and relatives in the United States, Mrs. Ingolls has recently returned to the East once more, taking with her as an assistant an earnest-spirited young lady, Miss Rosamond Adams, a cousin of the American Ambassador at St. James,' and a grand-niece of the celebrated John Quincey Adams. On her way back to Burmah, Mrs. Ingolls spent some time with her English friends, and greatly interested those who had the privilege of her company by her graphic narratives of her experience in promulgating the Gospel in the districts which form her own mission field. Of some of these conversations we have penned the following particulars.

One of Mrs. Ingolls's most successful evangelizing journeys in Burmah originated in a visit of two natives from an inland district to Rangoon, the principal port of Pegu, situated near the mouth of the great river Irrawaddy. These men, having heard of the Christian teachers, attended several of the services conducted by the missionaries at Rangoon, and were so much impressed by the striking facts of redemption as preached through our Lord Jesus Christ, that they urgently implored that a missionary might be sent to their part of the country. When reminded that they might themselves become the messengers of the Gospel, they replied that not only were they too ignorant as yet to teach others, but that news so strange as the revelations of immortality and of a Saviour's love would not be believed by their neighbours if only vouched for by themselves. They therefore, perseveringly renewed their requests for a teacher.

At that time the mission staff at Rangoon did not permit of the departure of any of the regular missionaries, nor could any be obtained from Calcutta. Hence Mrs. Ingolls resolved to attempt, with God's blessing and protection, the work of instructing the particular district for which help was so earnestly implored. The natives promised every assistance in conveying her to her destination, a place situated one hundred and forty miles from Rangoon. The journey occupied nearly three weeks, in consequence of the dense jungles, swamps, tidal rivers, and other obstacles intervening.

On arriving at her destination the natives gave her a cordial reception, speedily provided a house

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for her accommodation, and manifested great eagerness to receive her teachings. They were especially delighted with the prospect of a happy immortality held out by the religion and resurrection of the Lord Jesus, in contradistinction to the cheerless annihilation, or at best degrading transmigration into brute forms, taught by the Buddhist priests as the destination of mankind after this life. The privilege and efficacy of prayer were also greatly appreciated by these simple mountaineers. As an illustration, Mrs. Ingolls mentioned that the chief food which the district afforded was such as she could not habitually partake of without serious injury to her health, and as very little of any other kind could be procured, she was under the necessity of depending mainly on supplies of seamen's biscuit forwarded at uncertain intervals, and with much difficulty and expense, from the distant European settlements on the coast. Under these circumstances it appeared necessary for her to return to Rangoon, and with the further prospect of quitting Burmah altogether. Great was the grief and consternation of her converts when they found they were likely to lose their beloved teacher. After vainly devising many expedients to prevent this, they resolved, unknown to Mr. Ingolls, to hold a meeting for united supplication that the Lord would grant her "a new stomach" that she might be enabled to digest the food of their district, and so to remain amongst them. Having thus fervently prayed, they felt sure that their request would be granted.

Inasmuch, however, as no immediate and direct change took place in Mrs. Ingoll's state, she became very apprehensive not only that her departure must be resolved upon, but also that the faith of these young and recent converts might be sadly shaken in consequence of what might appear to their child-like minds a disregard of their prayer by the Lord. Hence her own prayers for assistance and guidance became very earnest. But after a time her supplies of food from the European settlements or otherwise became more regular and suitable, so that she had the pleasure of calling her people together and of informing them that their prayers had been heard, at least in so far as that her stay amongst them might be still prolonged. This announcement was received with universal satisfaction.

Many circumstances had previously indicated the providential care of the Lord for His feeble servant in her isolated position. Before the supply of suitable food became setled on a regular basis, the manner in which unexpected presents of special comforts and of native delicacies had repeatedly been brought to her residence was very striking. Indeed her faithful Burmese attendant used to calculate upon such supplies as a matter of course whenever the home-stock wanted replenishing. He would station himself at the door and look out patiently for the expected presents. By and by he was pretty sure to exclaim, "Here it comes! The Lord has again sent us some more!" The continuing recurrence of these supplies was truly wonderful.

Shortly after Mrs. Ingolls had entered her habitation, bines of wood raised above the ground on poles, and thatched thickly with leaves, a large and deadly serpent took up his abode in the roof. On account of the fatally venomous nature of its bite, it was deemed prudent not to disturb the animal in that position, where only a part of its body was exposed to view at times, the remaining coils being concealed amid the dry leafage and boughs. Notwithstanding the danger, Mrs Ingolls was enabled to pursue her usual mode of life, with a feeling of faith that whilst in the Lord's work He would protect her, Meanwhile the serpent continued its tarriance under her roof, until one day, when it was discovered to have crawled down and moved outside the house; then some natives were instantly summoned, and the reptile was killed.

Mrs. Ingolls found much difficulty at first in training the native children. In this work singing was found to be of inestimable value. When the little wild folks were indulging in all manner of playfulness and riot, the verses of a Christian song sung sweetly by the white lady seldom failed to secure attention, and a request to "make that noise again." By these and other expedients, united with much patience, prayer, and tact, a school was eventually gathered and brought into tolerable order. During the first months of its existence it was conducted in the open air, on the dry warm ground beneath the broad foliage of a majestic tree. As the year advanced, and the rainy season drew nearer, Mrs. Ingolls become anxious to have a school-house, capable of affording shelter in unfavourable weather. On appealing to the children's parents, they manifested a good-humoured indifference, indolence and procrastination being their peculiarly besetting weaknesses. Again and again the good lady sought to rouse them to the effort of building; but her efforts continued to be unsuccessful. At length she asked for materials only, which were readily granted. The first person applied to pointed out some large bamboo poles under his own house, which he was willing to contribute towards the new erection. Other persons offered more poles, planks, and material. When a sufficient quantity was secured, Mrs. Ingolls appealed to her pupils to help in the matter themselves. They were pleased with the proposal and entered with youthful zeal upon the work. Forming themselves into parties, they dragged the poles, &c., from the various places to the site of the intended erection. When all materials were thus collected, Mr. Ingolls, caused the public gong to be rung, which was only sounded in general on special occasions, such as for local events, fires, or alarms. Hearing this, the neighbours speedily assembled, when they were addressed by the lady, who used all her powers of persuasion to induce them to render aid in raising the school-house, so important to the welfare of their offspring. At length a number of the men present threw aside their turbans (the usual preliminary to active exertion), and finally commenced driving in the large corner poles of the structure. From this moment the work went on steadily till it was brought to a successful termination. Meanwhile the women had co-operated by preparing rice and other refreshments for the labourers.

Notwithstanding the indolence of the Burmese, they possess some excellent qualities. Unlike the Hindoos, they are remarkably free from bigotry. There is no caste or Brahminism amongst them to offer almost insuperable obstacles to the Gospel. The converted Burmese, especially the Karen tribes of the mountains and inland valleys, are distinguished by their strong faith in the reality of Christ's promises, and by their love of prayer. Some of the native teachers have been eminently blessed in their efforts to extend the Gospel amongst their brethren; and altogether the progress of the good work in that land is most cheering.

Mrs. Ingolls returns to her labours with renewed health and encouragement. Some Christian friends have availed themselves of the opportunity to supply her with useful and interesting appliances for amusing her younger pupils, as, for instance, a large magic-lantern, with slides illustrating scenes in the Bible and in the "Pilgrim's Progress." We hope the future accounts from this esteemed lady will be as satisfactory as those which have been thus far received.—*Christian Work.*

PASSENGERS SAILED.

Per *Salsette* for Suez, 4th: *For Southampton.*—Mrs. Chitty, Mrs. Robinson, Mrs. Jannett, Mr. and Mrs. Cresswell, Mr. Walsh, Mrs. J. Y. Smith, Mr. Chahill, Mr. J. Freeman, Dr. and Mrs. Paterson, R. E., Mr. and Mrs. Goodeve, Captain Hollway, and Mr. and Mrs. Ford.

For Marseilles—Mr. Cameron, Mr. Roberts, Mr. and Mrs. Robertson, Mr. James Greig, Mr. and Mrs. Bernard, Mr. Campbell, Mr. J. Piarey, Mr. G. Badham, Dr. and Miss Reid, Mr. Barron, Mr. J. B. Macaulay, Mr. Whitehead, Messrs. P. and H. P. Maurice, Mr. T. K. Brooks, Mr. D. D. Cama, Mr. W. Woodward, and Dr. R. W. Cunningham.

For Suez—Mr. Keith, Mr. and Mrs. Blair, Mr. and Mrs. R. H. Showell, Mr. J. Rogie, Mr. Ott Von Eyuern, Mr. P. W. Robertson, Rev. G. Deimler, Mr. and Mrs. J. D. Collins, Mr. Lord Donner, Sir A. Hays, Mr. E. Medinger, Mr. W. C. Hannay, and Mr. T. G. Seed.

For Aden.—Captain Lang.

Per *Rangoon*, to day, 11th: *For Southampton*—Mrs. Lushington and two children, Major Evezard and two children, Mrs. Pinkerton, Mrs. Crawford, Lieut T. Read, Dr. and Mrs. Patterson and two infants, Mr. Child, Mr. and Mrs. Sumners, Mr. Miles, Quarter Master Pickles, Mr. Broughton, Mr. R. W. Rand, and Lieutenant Lofthouse.

For Marseilles—Serjeant Crocker, Mrs. Aitkinson and four children, Mr. Campbell, Mrs. Blyth and two children, Mrs. Fooks, Mr. R. V. Cockerell, Captain and Mrs. Pemberton and child, Major Williams, Major Brockin and two children, Mr. Lang, Mr. B. Wood, Mr. E. Mackellar, Mr. J. L. Smith, Colonel and Mrs. Oliphant and three children, Mrs. East and child, Mr. and Mrs. Watson and two children.

For Suez.—Mr. Fatma, Mr. and Mrs. Brandth, Mr. L. Berkely, Mr. S. Berkely, Mr. W. Whitney, Major Davidson, Mr. J. D. Wood, Mr. J. D. Adams, Mr W. Adams, Mr. Steele, and Major and Mrs. Henegan.

For Gilbralter.—Rev. Mr. Carrere, Mr. Joaquim Quintino, Mr. and Mrs. A. S. Carvalho and child, and Mr. and Mrs. M. A. Pimental.

For Aden. Mr. Ansell.

PASSENGERS ARRIVED.

From Southamton,—Mr. R. F. Mallett, Mr. C. Mayne, Mr. A. C. Palles, Capt. Wm. Burnett, Mrs. Burnett and child, Mr. and Mrs. C. S. Benn, and 2 children, Mr. T. Bennett, and Mr. Rind.

From Marseilles,—Mr. T. D. E. Fergusson, Mr. Halman, Mr. L. Singer, Mr. Whiting, Mr. W. T. Hill, Major Thompson.

From Aden,—General Forster, Captain Holbertson, Mr. Wm. Cambridge, and Mr. W. Sweeney.

DOMESTIC OCCURRENCE.

DEATH.

DITTON—April 7th, Mr. Charles Ditton, of the Bombay Education Society's Press, aged 30 years.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground, and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

HOUSES AT MAHABALESHWAR.

MR. PAUL MYALT, House Agent at Mahableshwar, has fifty houses to let at from Rs. 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, to hire, either by the month, or for the season. Apply to Mr. Myatt, as above.

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Printed and published for the Proprietors, by WILLIAM BOYD, Manager at the Bombay ORENTAL PRESS, April 11th, 1868.